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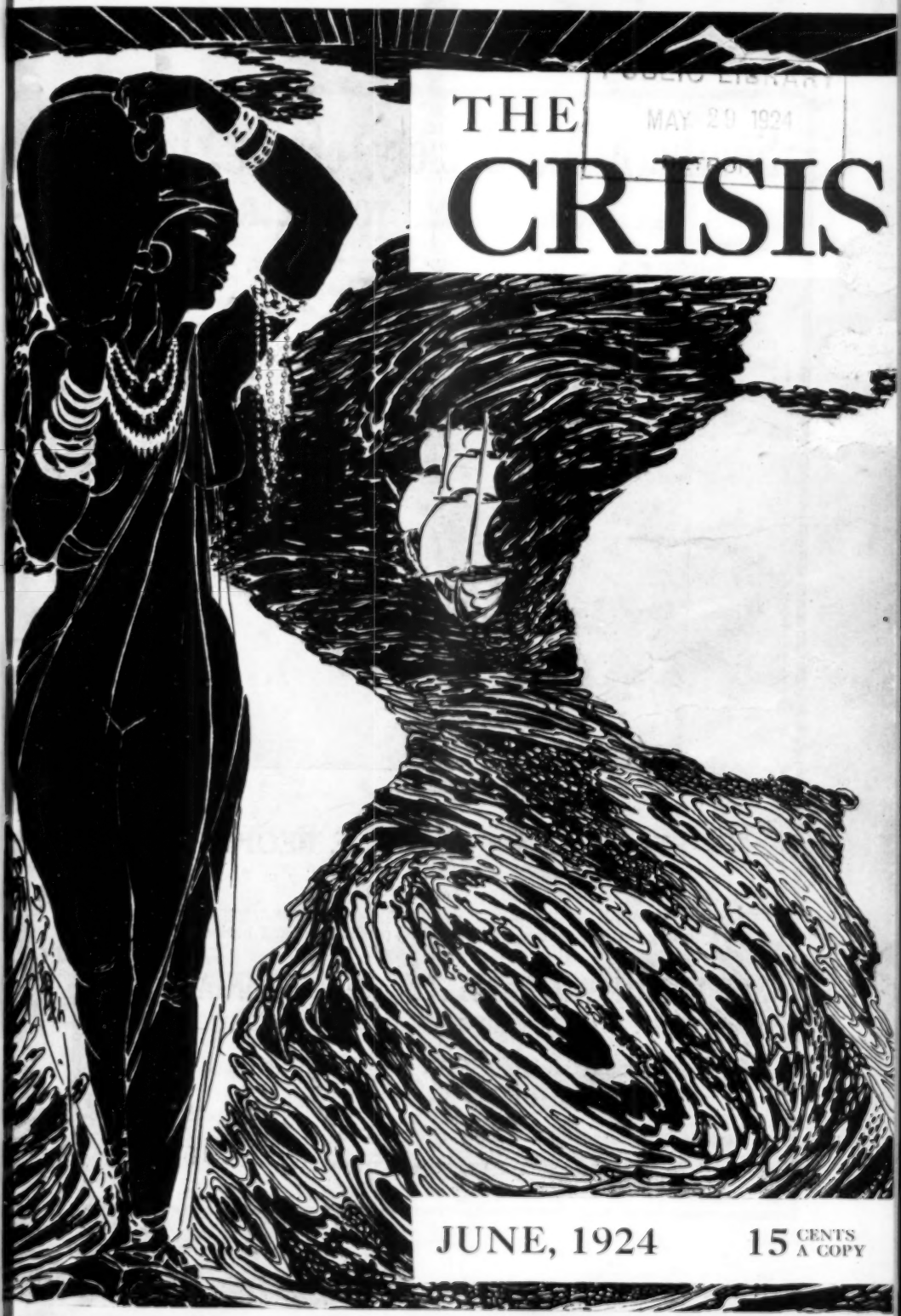

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THE CRISIS

Vol. 28. No. 2 JUNE, 1924 Whole No. 164

Opinion of W. E. B. Du Bois

THE PHILADELPHIA MEETING

AN organization like the National Association for the Advancement of Colored People must be more than a machine. It must be made a living, pulsing matter of intense conviction and faith. This can be accomplished only by a large membership on the one hand and continued and repeated contact among these members. It is a difficult thing to accomplish these two results among a population scattered like ours throughout the United States. During the last year the task of securing and renewing memberships has become burdensome for many branches and they have turned to other methods of raising funds and have been very successful. But let us not forget, members are needed, not simply for the money which they bring but as concrete evidence of the spread of our propaganda.

Then again these members must meet and know each other. The written word is not enough even though done by personal letters. It is for this reason that the cost of our annual conferences is more than justified in the renewed inspiration and enthusiasm that comes out of these meetings. We have had recently a series of meetings rising in enthusiasm and attendance from Detroit and Cleveland to the great assemblage at Kansas City last year. Philadelphia should overtop them all. It is being held in the midst of a great Negro population and at a time when most people can come. It should be attended by thousands. The attendance may mean sacrifice in time and money but it is more than worth it. The emancipation of the American Negro and of the Negroes of the world is coming only as colored folk of thought and training are willing to make great and specific sacrifices for the principles which they hold.

ON BEING DINED

THERE is a number of my white friends who articulately or silently seem sorry for me and others because it is hard to be shut out from the world and to receive so little reward for one's efforts. It is difficult for me to explain to these good people that they are quite wrong. There are worlds out of which I am shut,—in some cases to my great joy—but there are other worlds into which I am continually welcomed and in which I walk with inexpressible pleasure. And then again, while I and others receive our mead of blows and misunderstandings, personally I have had appreciation of what I have tried to do expressed to me so often and in such unmistakable ways that my embarrassment has been in the thought that I was not altogether deserving of some of the things said and thanks given.

Recently the kindness of my friends has taken the shape of a dinner, a most elaborate and beautiful dinner of over five hundred folk. If I had been able to head off the perpetrators of this kindness before they had reached the home str ch I should have done so for several reasons; its cost in work and money, its call for wide coöperation, its tremendous challenge to this world where I work.

But I was too late to stop it and naturally enough I am glad I was too late. For first of all, the dinner was beautiful and usually dinners are not. The soft colors of the hall where it was set, the deftness of the waiters, the skill of the cook were all singularly satisfying. Beyond this the diners seemed happy and I have seen few great dinners where this was true. Finally, the speakers emphasized the sort of thing that I have always hoped would be true of my work but am not yet sure is, and that is that when I and my fellows work for the Negro race we work in no narrow spirit of racial exclusiveness; we are working for American democracy; and that again when we use the word and pen of the artist for propaganda, we are not prostituting art to propaganda, rather we are lifting propaganda to the high realm of art. This is what my friends were kind enough to say.

God grant that if this be not true today and in my case it become true tomorrow and in the work of others.

THE NEGRO AND THE AMERICAN STAGE

WE all know what the Negro for the most part has meant hitherto on the American stage. He has been a lay figure whose business it was usually to be funny and sometimes pathetic. He has never, with very few exceptions, been human or credible. This, of course, cannot last. The most dramatic group of people in the history of the United States is the American Negro. It would be very easy for a great artist so to interpret the history of our country as to make the plot turn entirely upon the black man. Thus two classes of dramatic situations of tremendous import arise. The inner life of this black group and the contact of black and white. It is going to be difficult to get at these facts for the drama and treat them sincerely and artistically because they are covered by a shell; or shall I say a series of concentric shells? In the first place comes the shell of what most people think the Negro ought to be and this makes everyone a self-appointed and predordained judge to say without further thought or inquiry whether this is untrue or that is wrong. Then secondly there comes the great problem of the future relations of groups and races not only in the United States but throughout the world. To some people this seems to be a tremendous and imminent problem and in their wild anxiety to settle it in the only way which seems to them the right way they are determined to destroy art, religion and good common sense in an effort to make everything that is said or shown propaganda for their ideas. These two protective shells most of us recognize; but there is a third shell that we do not so often recognize, whose sudden presence fills us with astonishment; and that is the attitude of the Negro world itself.

This Negro world which is growing in self-consciousness, economic power and literary expression is tremendously sensitive. It has sore toes, nerve filled teeth, delicate eyes and quivering ears. And it has these because during its whole conscious life it has been maligned and caricatured and lied about to an extent inconceivable to those who do not know. Any mention of Negro blood or Negro life in America for a century has been occasion for an ugly picture, a dirty allusion, a nasty comment or a pessimistic forecast. The result is that the Negro today fears any attempt of the artist to paint Negroes. He is not satisfied unless everything is perfect and proper and beautiful and joyful and hopeful. He is afraid to be painted as he is lest his human foibles and shortcomings be seized by his ene-

mies for the purposes of the ancient and hateful propaganda.

Happy is the artist that breaks through any of these shells for his is the kingdom of eternal beauty. He will come through scarred and perhaps a little embittered, certainly astonished at the almost universal misinterpretation of his motives and aims. Eugene O'Neill is bursting through. He has my sympathy for his soul must be lame with the enthusiasm of the blows rained upon him. But it is work that must be done. No greater mine of dramatic material ever lay ready for the great artist's hands than the situation of men of Negro blood in modern America.

ON MIGRATING TO AFRICA

THERE is a number of earnest colored people in the United States who want to migrate to Africa. We receive letters every once in a while from such persons. They are evidently persons with little experience because they want details as to rates and costs and money but they are also just as evidently persons in earnest.

To such persons THE CRISIS would like to say: first, no person of middle age or beyond should think of migrating from the United States to Africa for permanent residence. Some such persons could stand the change. Most could not adapt themselves to the new climate and they would find an early grave. Secondly, young and energetic people who want to migrate to Africa must remember a few things. Laborers are not needed in Africa. There is an abundance of unskilled toil and a great deal of skilled labor. Skilled labor, the labor of men technically trained in agriculture, building and mechanical work, is wanted but even there the difficulties of remunerative work and the difficulties of securing regular income are very great. A farmer in Liberia working along modern lines would have to be able to support himself for at least three years before the income from his plantations would yield sufficient and these three years might become five. A mechanic would need back of

IN THE AFRICAN "BUSH"

him organization of capital to make his work effective and paying, and such capital would have to wait five, ten or fifteen years for its legitimate return. This does not mean that the situation is discouraging. By no means. There is a magnificent chance for pioneers but the point is, pioneering is a far different thing from going to work in a fully developed land. Thirdly, there are certain kinds of people particularly needed in Africa which could be sent out by our present organizations. Liberia, for instance, needs physicians, dentists and nurses. The spiritual harvest of practical missionary work would in the end be far greater than we now dream.

AFRICAN MANNERS

I HAVE been two months in West Africa. In that time I have not seen a single sizable quarrel among the natives, a single fight, nor met with a single lewd gesture nor, so far as I could understand, expression. I have met no impudent children or smart and overbearing young folk. I have not only met politeness personally but what is more to the point I have seen the natives uniformly polite to each other—to old and young. I have seen touching expressions of affection between parents and children, deference to authority and tolerance for strange looks and behaviour. I have often thought, when I see the awkward and ignorant missionaries sometimes sent to teach the heathen, that it would be an excellent thing if a few natives could be sent here to teach manners to black and white.

THE NEGRO AND NON-RESISTANCE

IN the March number of THE CRISIS we put an article on the Negro and Non-Resistance by E. Franklin Frazier. We have received one or two letters protesting against the spirit of this article which we have submitted to Mr. Frazier. His answer seems to us so eminently clear and sound that we are publishing it here as an editorial.

"Let me just make it clear that I could not, in the face of patent facts, believe that wholesale violence on the part of Negroes would win for them the status they desire in this country. Yet, I am convinced that violent defense in local and specific instances has made white men hesitate to make wanton attacks upon Negroes.

"I too have beheld the harvest of disease, poverty, famine and bitterness reaped by those who trusted in war to achieve democracy and make an end of wars. And, living in the South as I do, I must breathe in daily the stench of race prejudice. Yet, however much we may lament war, it appears that a disillusioned, but stupid world must undergo another war before white men will learn to respect the darker races. A Britisher remarked to me in England a couple of years ago that once in the Far East you could kick a Japanese with impunity, but since the Russo-Japanese War, the Japanese had become so arrogant that they would take you into court for such an offense! Whether making white people respect Japanese was worth a war I will leave for my critics to decide. How are we to meet the attitude of those supposedly civilized intellectuals of the South, who, according to Frank Tannenbaum, would resort to a general slaughter of Negroes rather than give them justice, but show a greater reluctance in face of the growing disposition on the part of Negroes to retaliate?

"I am primarily interested in saving the Negro's self-respect. If the masses of Negroes can save their self-respect and remain free from hate, so much the better for their moral development. One's refusal to strike back is not always motivated by a belief in the superiority of moral force any more than retaliation is

always inspired by courage. In the first case it is often pure cowardice while in the latter, the fear of the censure of the herd. I believe it would be better for the Negro's soul to be seared with hate than dwarfed by self-abasement. Therefore my essay was directed against those Negro leaders who through cowardice and for favors deny that the Negro desires the same treatment as other men. Moreover they are silent in the face of barbarous treatment of their people and would make us believe this is the Christian humility.

"I do not oppose the efforts of those who endeavor to instill into the Negro a genuine belief in the brotherhood of man and the superiority of moral force. But suppose there should arise a Gandhi to lead Negroes without hate in their hearts to stop tilling the fields of the South under the peonage system; to cease paying taxes to States that keep their children in ignorance; and to ignore the iniquitous disfranchisement and Jim-Crow laws. I fear we would witness an unprecedented massacre of defenseless black men and women in the name of Law and Order and there would scarcely be enough Christian sentiment in America to stay the flood of blood."

WORLD LEADERS

THE New York *World* publishes the pictures of twelve men who stand out in the Peace which has followed the Great War. It is interesting to note that among these, one is a Turk, one an Egyptian, one an East Indian, two others belong to the Latin races and one is an Irishman. There are only five that could possibly be put down as belonging to the Nordic races. Negroes would be especially interested in Gandhi, the apostle of passive resistance, Zagluhl, the leader of millions of Egyptians, black and white, and Kemal, the leader of the Turks.

Asia and Africa have started forward.

BISHOP BROOKS

BISHOP W. SAMPSON BROOKS is back in America, and the African M. E. Church should rise and stand hat in hand before him. For a half century

BISHOP BROOKS

the Missionary Bishopric of that church in West Africa has been a ghastly joke. Bishops have secured election by promising to devote their lives to the African field. One bishop now living and ruling literally went to his knees and grovelled before General Conference for the chance to uplift the poor heathen of the West Coast. And then once elected they neglected their work, refused to live in Africa, spent but a month or so on the field and wasted the missionary money. They literally jeered in the face of the church and the church laughed back at the joke.

Then in 1920 they elected a man for Africa. Not only a man but a Christian, one who literally and simply believed in the ethics of Jesus Christ and in this he was exceptional on any bishop's bench. W. Sampson Brooks was a worker—an unfaltering apostle of Lost Causes. It was he who dragged Baltimore Bethel out of a slough of debt that was enough to discourage St. Paul, thanks to the greedy white Episcopalians. When Brooks was elected Bishop of Liberia and Sierra Leone he thought the Church meant it. He went to Africa. He stayed in Africa. He worked in Africa. The only days he spent out of Africa were in raising funds which the missionary department of his church refused to furnish, partly out of sheer deviltry and partly because a former Secretary of Missions had stolen them.

Brooks actually spent three and one half of his four years' term on the soil of Africa, an absolutely unprecedented record for any black bishop of West Africa and almost unknown for any white bishop. (The present white Bishop Overs of the P. E. Church lives in gay Madeira, 2,000 miles from his work, which he visits only long enough to "Jim-Crow" his black clergy and write articles on "Africa".) Brooks has raised the money himself to erect and equip a school with a magnificent building, the best south of Senegal; and he stood ten hours a day in the broiling sun of Africa to see that this work was done right.

The General Conference should do one thing to honor this Christ-like man and his unfaltering wife: they should raise and put in his hands and out of the grasp of the Missionary Department a sum of money sufficient to carry on his work. And then if he wants to return and his health permits they should return him to Monrovia where he is loved and honored. And if he cannot go, the Church should let him name an honest successor.

LAMENT FOR DARK PEOPLES

LANGSTON HUGHES

I WAS a red man one time,
But the white men came.
I was a black man, too,
But the white men came.

And they drove me out of the forest.
They took me away from the jungles.
I lost my trees.
I lost my silver moons.

Now they've caged me
In the circus of civilization.
Now I herd with the many—
Caged in the circus of civilization.

INTELLIGENCE TESTS AND PROPAGANDA

HORACE MANN BOND

IT has ever been the bane of any development in science that its results, in the hands of partial and biased observers, may be twisted and interpreted in such a manner as to provide traps for the unwary and weapons for the prejudiced. Such was the status, not so long ago, of certain anthropometric investigations which were eagerly seized upon by a little group and made the basis for the establishment of conclusions proving the inferiority of the Negro physique; and, in fact, we have only to revert to the last generation to see the young evolution theory used by a perfervid fanatic in an attempt to show for the final incontrovertible time that Negroes represented the last existing remnant of the anthropoid ape stock.

All such endeavors, born of an unscientific attack, and ending in most undignified controversy and fallacious applications, have eventually been discredited by the sane and fair thought of those in a position to know. But, appealing, as they do, to the mind of the unbalanced multitude, and savoring of those sensational elements which attract the public like so many flies to a dead carcass, they possess in them the capacity for untold harm. That "man came from monkey" was far from the idea which Darwin intended to convey; yet it is the watchword by which the fanatics have hindered the progress of an established natural law for almost a century.

In the same manner, after the school of such perverted thinkers as Madison Grant, Ripley, and Popineau, who have advocated long and fatuously the predominance of the super-man of Nordic blood, and who in these latter days have gradually lost even the vestiges of the authority they first claimed, there is arising today a school of Educational Psychologists which presents symptoms and features indicating kinship with the former if not actual identity. Intelligence Tests, devised to discover the native capacities, or intellect, of the individual to whom they are given, are in point of time but in their teens; yet, their applications today amount to a furor, and in American Universities, and training schools for teachers, a large part of the curriculum today is devoted to the discussion and revision of these proposed means for calibrating the human brain.

The manner in which these tests and their results are being regarded should cause serious concern on the part of the Negro Intellectual, for in many cases they have ceased to be scientific attempts to gain accurate information and have degenerated into funds for propaganda and encouragements for prejudice. It should therefore be the aim of every Negro student to be in possession of every detail of the operation, use and origin of these tests, in order that he might better equip himself as an active agent against the insidious propaganda which like its prototypes, seeks to demonstrate that the Negro is intellectually and physically incapable of assuming the dignities, rights and duties which devolve upon him as a member of modern society.

Perhaps the greatest proponent of psychometric investigation in the United States has been Professor Terman of California. He it was who took the French version of the Binet tests, in turn devised by a professor at the Sorbonne as a means of differentiating between the grades of feebleminded with which French juris-prudence had to deal, and revised and extended their application throughout all the ranges of intelligence from infancy to an approximation which has generally been accepted by the descriptive, if vague, term of "Genius" as constituting the upper limit of the scale.

That Terman has been influenced by the tendency to evaluate racial differences by the application of these tests is shown by a footnote in his book "The Measurement of Intelligence", which is used universally by all institutions of learning as a text-book in the study of this field. The footnote follows: "I found that the children along the lower slopes of the intelligence curve were usually Mexican or Negro children."

Is it not interesting that this California investigator should find such a deviation in the case of the two races to which the average South-western white holds an active prejudice?

But Terman's results are not the ones which have been most widely circulated in the form of propaganda as to the inferiority of the Negroid stock. At the beginning of

the war several psychologists were retained by the government in order that they should devise some simple and easily applied means for a comparative estimation of the mental abilities of the drafted soldiers. The result of their labor was included in the now famous Alpha Army Tests, so called because they were the first or Alpha of a proposed series. These tests were administered to a large percentage of the drafted soldiers and their indications were depended upon to a certain extent in the promotion of men for the minor ranks of non-commissioned leadership.

It is in the post-war period, however, that these tests have received greatest publicity; and far from their original purpose, they now serve as reservoirs of information, accurate or not, for the use of showing the intellectual inferiority of some of the races who gave without stint of their lives for the maintenance of this country!

Mr. Carl Brigham, of Princeton University, in his recent book, "A Study of American Intelligence", seeks to demonstrate with incontrovertible assurance the righteousness of his cause. His use of the results is very interesting, and plausible to a degree, save in certain instances connected with the clinching of his main point, concerned with the inherent inferiority of the Negro stock, and other racial elements which just at this time are arousing the ire of the 100 per cent American white. Some of his conclusions, representing as they do the fundamental position taken by all the proponents of this particular school, are interesting and deserve attention:

(1) Negroes, of all racial groups, possess the least intelligence.

(2) Negroes from Northern states possess larger increments of intelligence than Negroes from Southern states!

(3) Northern Europeans possess greater intelligence than whites from Southern Europe.

Here we may distinguish two distinctive weapons for the use of the propagandist. There is material (and it has been widely utilized) for the use of the individual attempting to show the undesirability of certain immigrant groups; and the typical "Nordic" conclusion as to the inferiority of the Negro has been used, and is today a means of affirming an old fallacy.

These conclusions are gaining casual and total credence in the scholastic world, as well as in other circles where they are a matter of discussion. Only the other day in a Chicago high school a teacher made the statement that the Alpha Army Tests showed that Negroes and foreigners were inferior to native born whites. A race conscious Negro girl, one of the leaders of the class, objected to this remark, with the result that the teacher obtained the figures and tabulations of Brigham and others and displayed them to the girl. She said to me afterwards with a brave look in her eyes "I told her that I did not believe that the figures were accurate; but, in the absence of any proof, what could I say?"

And others are wondering what it is possible for them to say in contravention to this dangerous mode of thought. To the list of inferiorities to which the Negro is assigned, is to be added one of helpless and unsurmountable natural mental deficiency; a barrier indeed difficult to hurdle.

The remedy is not far distant. We remember the case of the anthropologist who examined so many *Negro* and so many *white* brains, and from a total of less than a hundred deduced the fact that, since the Negro brains weighed several grams less than the white brains, he had stumbled upon a conclusive evidence testifying to the intellectual inferiority of the Negro. We also remember the sequel to this pseudo-scientific investigation; when an observer, taking the same brains and re-weighing them, this time without knowledge of their racial identity, discovered that the results of his predecessor had been at marked variance with the facts.

But luckily enough, we are not forced to resort to the subconscious influence of prejudice to explain these results, although when it is considered that all of the investigators, examiners and tabulators saw in every Negro a moron and in every South European an undesirable variation from the Nordic type, we might be excused in ascribing some such effect to pre-conceived and pre-convinced judges. There is a very concrete and solid base upon which we may rest our objections to any conclusion postulating racial inferiority as its theorem; and this basis of fact which can well wreck the pretty fabric of the psychologists is to be found in the explanation of the second conclusion which we have ascribed to Mr. Brigham.

Why should Negroes from Northern states possess larger increments of intelligence than Negroes from Southern states? Mr. Brigham says that this is because the more intelligent have immigrated northward; a very pretty explanation, but not one which can be taken to justify the fact. There is only one obvious explanation; the Negro from the North, because of infinitely superior home, civil and above all school conditions, has been favored by environment in just as great degree as his Southern brother has been deprived of the same.

This admittedly is a rather hard point for Mr. Brigham to overcome; but, true to the ingenuity which prompted him to posit his first theory, he falls back upon that which he hopes to oppose to his critics as a final poser. "I have taken," says Mr. Brigham, "Negroes having the same schooling, from these two sections, and found the same superiority to exist."

As a reviewer noted in passing judgment upon Mr. Brigham's book, by what yardstick does he evaluate the identity of the training to be received in a Southern school and in a Northern school? The recent table printed in THE CRISIS, showing the wide variance of school period and the great deficiency of school funds for Negro education in Southern states, is an answer which no one can dispute. With children receiving but $3.46 per capita, while those with whom they are to be compared receive from ten to twenty times this sum for educational purposes, it is little wonder that the Negro of the South should not compare with anyone given even the semblance of a chance.

Thus with the list of other "inferiorities" so confidently affirmed by Mr. Brigham and others of his school. Invariably a perusal of those nationalities whom he classes as inferior will be found to have a close correlation existing between the sums of money expended for education and their relatively low standing.

Garth has stated a law which possesses unusual and increasing validity as it is considered in the light of these facts. He says "Intelligence tests have no value for racial comparison unless care is taken to isolate individuals, as representatives of diverse races, from approximately the same environmental strata as those with whom they are to be compared." This is a law which has been disregarded in the discussion of this question; but it is one that should be considered before we attempt to assign, arbitrarily and without reason, any race to a position of inferiority in the mental scale.

The present writer has examined hundreds of college Freshmen and correlated the marks of many more at Lincoln University. This is an institution located in such a manner that approximately the distribution between the number of students from the two sections—North and South—is equal. The results of this test also disclose the fact that the men from the Northern high schools made higher marks than those from Southern schools; and when the curriculum, the teaching staff, the supervision and the financing of these schools are compared, there are hardly any grounds on which one would agree that the two were equal from the standpoint of preparation.

Yet, when placed in the same environment, given the same treatment, taught by the same staff, it is found that these men from the poorer Southern schools are just as quick in grasping and making the best of the new college surroundings. There is no such marked disproportion existing between the honor list and the sectional location as does exist in the results of the intelligence tests.

The same general results have been found to exist wherever an intelligent effort has been made to make allowance for the environmental factor. In New York City an investigator working among the slum children compared them with the children of those who might be classed as "the respectable middle class". Her findings were a substantial recommendation for adherence to Garth's law, especially when such a delicate question as the racial hypothesis is at issue.

Only recently an investigator working from the University of Texas proclaimed the fact that he found that Negro children possessed but 75 per cent of the average intelligence native to the whites. Further investigation revealed the following facts: In that special locality, the whites, with a school population of 10,000, were expending on an average of $87 per capita for the education of their children. The Negro children received a per capita of $16; and

yet this Texas psychologist believes that he has unearthed a brief for Negro inferiority!

The name and the race of the great man who said "No generalization is absolutely right; not even this one," has long since been lost; but we can rest assured that he was not a Nordic. Had he been, and his particular generalization had been one showing the mental inferiority of every other racial stock save that of God's self-elected elect, he would doubtless have said, "This investigation only adds to the cumulative mass of information assuring us of this same fact."

Thus the Educational Psychologist of today forgetting that the work of Frobenius, and of other continental ethnologists and anthropometrists, has long since refuted the contention of those who successively rested their bias of Negroid inferiority upon cranial measurements, or upon any other fanciful figment of pseudo-scientific inquiry.

Yet, what shall we consider as the true value of the Intelligence Tests? It must be admitted that they have proven of inestimable efficiency when used to secure a quantitative idea of the progress, or achievement, of school children who have been exposed to the same curricular and pedagogical conditions. Besides, the standardization effected is of untold value in making the work of American schools more uniform and synthetic.

No, it is not with Intelligence Tests that we have any quarrel; in many ways they do represent a fundamental advance in the methodology of the century. It is solely with certain methods of interpreting the results of these tests that we, as scientific investigators, must differ. So long as intelligence tests are administered, correlated, and tabulated solely with the subjective urge subdued, and with a certain degree of common sense as to their interpretation, we can never criticize them.

But so long as any group of men attempts to use these tests as funds of information for the approximation of crude and inaccurate generalizations, so long must we continue to cry "Hold!" To compare the crowded millions of New York's East Side with the children of some professorial family on Morningside Heights indeed involves a great contradiction; and to claim that the results of the tests given to such diverse groups, drawn from such varying strata of the social complex, are in any wise accurate, is to expose a fatuous sense of unfairness and lack of appreciation of the great environmental factors of modern urban life.

Yet this is the new propaganda which is gradually gaining credence throughout the university world of today. This is the common belief which, in distorted form, reaches the masses; and these 100 per cent masses are always eager to seize upon such facts and to bruit them abroad. There is a danger; and the danger threatens the infant, newly-born race consciousness of our group especially. The time has passed for opposing these false ideas with silence; every university student of Negro blood ought to comprise himself into an agent whose sole purpose is the contravention of such half-truths. We have long been an inert part of this corporate intellectual life, and in many cases, through ignorance of the facts, have chosen to be silent rather than expose our naiveté. But that time has passed. There is no longer any justification for the silence of the educated Negro, when confronted with these assertions; and only through his activity and investigation will the truth be disclosed and the ghosts of racial inferiority, mental or physical, set at rest forever.

ANTAR, NEGRO POET OF ARABIA

MAUD CUNEY HARE

THE increasing recognition in song and speech now being won by talented men of Negro birth in the New World brings to mind certain great names of the earliest centuries that won and held undying fame and bequeathed to the Old World and the New World joy in their romance and achievement. Foremost among these is the poet-warrior, Antar.

One of his famous poems has been pre-

served. It is found as the sixth poem of the "Moallacat"—the "golden verses"—which are considered in Arabia the greatest poems ever written and which were hung on the Caaba at the Holy Temple at Mecca that all the pilgrims who came there might know them and do obeisance to them. The "Moallacat" belongs to the first school of Arabian poetry—to the "Gahilieh",—"time of ignorance".

A second school of poetry is said to have entered with the advent of Islam. As Mohammedanism did not foster poetry or music at the beginning, much of the poetry of the first period was lost. Later, however, poetry was set to music and the love song became the favorite song of the people.

The Antar poem belongs to the time of the war of Dahis, and, like the five poems which preceded it in the epic, it lauds the victors of the battle-field, describes the beauties of nature and praises the camel of the desert. The main theme however, is love.

The poem of Antar begins:

"Have the bards who preceded me left any theme unsung?
What therefore shall be my subject? Love alone must supply my lay. Dost thou then recollect, after long consideration, the mansion of thy beloved?" . . . . .
"O bower of Abla, in the valley of Jiwaa, give me tidings of my love—
O bower of Abla, may the morning rise on thee with prosperity and health!"

In some versions of the romance of Antar, the beloved is called "Ibla".

The author of the poem is not a legendary character, but one Antar Bin Shaddad who was born about the year 498 A.D., the son of a slave girl, Zebeeba, and Shedad, a nobleman of the tribe of Abs. Antar, who became one of Arabia's most noted poets, has been taken as a subject for an opera written by the composer, the late Gabriel Dupont, and the work produced some time ago at the Opera in Paris. It was not that the theme of Antar had been unsung, for the spell of the desert and the romance of the Red Sea have before had their fascination for composer and dramatist.

Rimsky-Korsakoff's Symphony, "Antar", with its wealth of barbaric color and oriental fire has been deservedly popular, while a lyrical drama entitled "Antar", written by M. Chékri-Ganem, was first produced at the Odéon, Paris, in 1910 and met with great favor. Rimsky-Korsakoff's symphony as absolute music does not follow the traditional stories of the poet's life as does the opera which Dupont wrote to Chékri-Ganem's play.

The libretto is drawn from that voluminous work known as "The Romance of Antar", which was published in Cairo in 32 volumes and has been translated from the Arabic in sections by various scholars. There are two editions of the work—one known as the Syrian Antar, the other as the Arabian Antar. The abridged work was first introduced to European readers in 1802, the translation made and issued in four books by Terrick Hamilton in 1819.

The "Romance" is a companion piece to the Arabian Nights and is the standard work of Arabia. The seemingly numberless tales that are incorporated in "The Romance of Antar" are those of the desert that were traditional and were retold and preserved by Asmai during the reign of Harun-al-Rashid.

The importance of the work lies in the fact that it gives the manners and customs of the real Arabs and Bedouins who existed before the time of Mohammed. They lived in tents and cities, were proud of their lineage, and possessed many fine traits of character. They cultivated oratory and excelled in poetry. Even in the early centuries they recognized a kinship between poetry and music. The discovery of talent in a young poet was the occasion of great rejoicing and worthy poets were honored at an annual Assembly which was held at Ocaah, at which time there was general rejoicing by the tribe and singing by the women to the accompaniment of the timbrels.

It was the exceptional talent of Antar, as well as his bravery in battle that made his song to Ibla prophetic:

"Shall we meet in the land of Shuraba and Hima and shall we live in joy and happiness?

"I am the well-known Antar, the chief of his tribe, but when I am gone, history shall tell of me."

Marvelous and fabulous are the adventures told in "The Romance of Antar", and from them come the most important incidents of his life as told in the opera. The scene is the desert; the tribe is that of Abs, one of the most fearless of Arabia, and the chief is the noble Jazeemah. Among

their number, Shedad, the son of Carad, goes forth with members of his family to seek their fortune. They journey to the land of Shurebah and while on their marauding expedition they attack the wealthy tribe of Jezeela and take many camels together with a woman of ebony hue who was found tending them.

Halting beside a stream to divide the spoils, Shedad notices the woman whom he saw to be "uncommonly beautiful and well-shaped, her appearance elegant and striking." Fascinated, he soliloquizes: "In blackness there is some virtue if you observe its beauty well; the eyes do not regard the white or red. Were it not for the black of the mole on the fair cheek how would lovers feel the value of its brilliancy? Were not musk black it would not be precious. Were it not for the black of night, the dawn would not rise. Were it not for the black of the eye, where would be its beauty? And thus it is that the black ambergris has the purest fragrance."

Shedad takes the woman, Zebeeba, and her two children, Jereer and Shiboob, and renounces all claim to any further share of the booty. After their return home to the tribe, a child was born to them and Shedad overjoyed named him Antar. Early accompanying his mother to the pastures, the child soon learned to tend the cattle. He grew exceedingly strong and was of great courage. Fearing neither beast nor man, he sought out wild animals that he might conquer and slay them.

Killing cruel Daji whom he found mistreating an old woman, he is brought to trial before King Zoheir. He is befriended by Prince Malik and thus begins a life-long friendship with both the King and his son. The King, exonerating the boy, addresses Shedad:

"Your son's conduct reflects credit on you —his behavior will remain as a memorial to all generations—he has loathed oppression and violence and has followed the path of propriety and virtue."

Among those who gather about him is Ibla, the beautiful daughter of Malik, his father's brother. Quickly love overtakes him. One day upon beholding her flowing tresses, he becomes enraptured:

"That fair maid lets down her ringlets and she is completely hid in her hair, which appears like the dark shades of night. It is as if she were the brilliant day, and as if the night had enveloped her in obscurity. It is as if the full moon was shining in its splendor and all the stars were concealed by its lustre—her charms bewitch all around her, and all are anxious to offer their services; they live in her beauties and loveliness, and they are imbued with sweetness from her perfections, and receive new spirit from her graces."

"Revile me not for my love of her, for I am distracted for her, and live but as the victim of my love. I will conceal my affection in my soul till I can see that I am sufficiently fortunate one day to serve her."

The warriors and chiefs go on a pilgrimage to the holy shrine while the women and children who remain at home amuse themselves at a social gathering. Antar sees Ibla singing and playing amongst them and recites verses in her praise. She is greatly pleased, but Antar is despised because of his birth. He becomes the victim of many forms of persecution, but in spite of all he determines to become worthy of his love. Of her charms, he sings:

"She moves; I should say it was the branch of the Tamarisk that waves its branches to the southern breeze. She approaches; I should say it was the frightened fawn, when a calamity alarms it in the waste. She walks away; I should say her face was truly the sun when its lustre dazzles the beholders. She gazes; I should say it was the full moon of the night when Orion girds it with its stars. She smiles, and the pearls of her teeth sparkle, in which there is the cure for the sickness of lovers. She prostrates herself in reverence towards her God; and the greatest of men bow down to her beauties. O Ibla! when I most despair, love for thee and all its weaknesses are my only hope."

When Shedad and his followers go to attack the tribe of Temeem, the women make a holiday at the lake of Zatool Israd. The girls carry their instruments and there is music and song. Antar, who is left to protect the women, is entranced at the sight of Ibla. To the beating of the cymbals the girls sing:

"The boughs dance in the groves, among the trees, in the graceful movement: the dew drops fall, and the flowers and the trees are studded with its pearls. The season is delightful; let it pass in enjoyment, and misfortunes begone! The opportunity

is delicious, let us grasp in haste its sweets".

In the midst of the singing and dancing, they are suddenly attacked by a troop of seventy Bedouins, "armed with cuirasses and coats of mail, and Aadite helmets". The horsemen seize the women and children —Antar overpowers one of the warriors, mounts his steed and disperses the men. He lunges at the chief and kills him with his spear.

Modestly refraining to tell of the incident, he falls under suspicion and is punished, but the King learns of his heroism and invites him to a feast. He is asked to recite some of his poems that have now caused attention. His poetic gift procures him honor but arouses envy, as well. In spite of their treachery, he comes again and again to the rescue of Shas and Rebia and members of the tribe.

King Zoheir makes him a gift of a fine Arab horse, clothes him in fine robes and removes him from the servants' quarters and from the care of the flocks.

Ibla's mother learns of his laudatory verses and she and Ibla ask Antar to recite them. Modestly he speaks:

"O Ibla, my description cannot portray thee, for thou comprehendest every perfection. Were I to say thy face is like the full moon of heaven, where in that full moon is the eye of the antelope? Were I to say thy shape is like the branch of the Erak tree; O thou shamest it in the grace of thy form. In thy forehead is my guide to truth; and in the night of thy tresses I wander astray. Thy teeth resemble stringed jewels; but how can I liken them to lifeless pearls? Thy bosom is created as an enchantment. O may God protect it ever in that perfection! To be connected with thee is to be connected with every joy, but separated from all my world is the bond of thy connexion. Under thy veil is the rose-bud of my life, and thine eyes are guarded with a multitude of arrows; round thy tent is a lion warrior, the sword's edge, and the spear's point. O thy face is like the full moon of heaven, allied to light, but far from my hopes."

The mother of Ibla praises him for his high qualities and offers to marry him to Ibla's servant, Khemisa! Antar exclaims: "Never will I be united but with her my soul adores." It is a determination approved by Ibla, who cries: "May God accomplish thy wishes; and may He grant thee the woman thou lovest, and mayest thou live in peace and happiness!" The poems of Antar are now published for the tribe and they are sung and recited.

(*To be concluded*)

TWO POEMS

CLAUDE MCKAY

THE VOID

HE crouches strangely in the little bed
And earnestly stares blankly into space,
Reason forever more from him has fled,
A child's mind settles sadly on his face.

The classic loveliness of plain white walls,
The shadows softening the long, low ceiling,
Against the low dull lights at evening fall,
Impart to the sick room a holy feeling.

Maybe no hand once trembled with desire,
Sheer love of form, to touch that ugly brow,
But here disease-transformed, scourged by the fire,
Beauty the loftiest has touched it now.

SKELETON

ALL of your flesh has fallen away
Between the skin and the bone,
Muscle and bone dried down to decay,
Leaving frame-work alone.

And out of the bones themselves has leaked
The last reserve of marrow,
The army of germs its utmost has wreaked,
Nought's left of you to harrow.

There is winter in the air, see snow,—
Your bones in wintry hollow,
And one day when raw winds blow you'll go
Ere comes the first stray swallow.

National · Association · for · the ··· Advancement · of · Colored · People.

FIFTEENTH ANNUAL CONFERENCE—PHILADELPHIA, JUNE 25-JULY 2

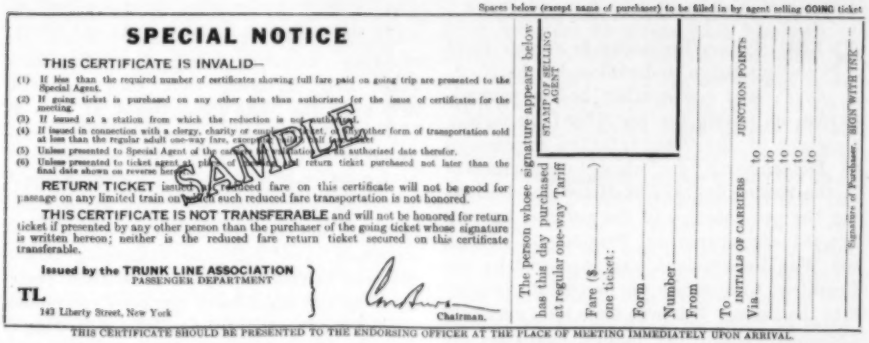
EVERY indication points to the largest and best annual conference in the history of the N. A. A. C. P. when the fifteenth one opens at Philadelphia on June 25th. Splendid preparatory work by the Philadelphia and Atlantic City Branches has resulted in the completion of most of the arrangements much earlier than at any previous meeting. Speakers of national reputation have accepted invitations to the conference, several new features of interest are being added, delegates and members are already writing the National Office that they are going to be present.

The opening mass meeting will be held at the Cherry Memorial Church, Sixteenth and Christian Streets, at 8:15 P. M. on June 25th. At this meeting Mr. Storey will be present if his health permits, Mayor Freeland W. Kendrick of Philadelphia will extend a welcome on behalf of the city. Congressman Dyer will speak. The meetings on Thursday, Monday and Tuesday evenings will be held at the same church, the Friday evening meeting will be at the Union Baptist Church, 19th and Fitzwater Streets, while the Sunday afternoon meeting will be held at the Metropolitan Opera House which will seat five thousand persons. At all of these mass meetings prominent and informed persons will speak. Their names will be announced later. The Spingarn Medal will be presented on Tuesday evening, July 1st.

Conference headquarters where delegates shall register and be assigned to stopping places and where all business sessions are to be held will be located at the First African Baptist Church, Sixteenth and Christian Streets.

Practically all details have been completed for the excursion to Atlantic City on Saturday, June 28th, when the conference will be the guests of the Atlantic City Branch. A committee of one hundred representative citizens of that city has been at work for some time completing arrangements which will be as follows. The delegates, members and visitors to the conference with citizens of Philadelphia and other cities will leave Philadelphia for Atlantic City via the Reading Railroad in a special, all-steel coach train at 8:30 A. M., Daylight Saving Time on June 28th. The greater part of the day will be given to recreation, a detailed program now being worked out for the delegation by the citizens of Atlantic City. At three o'clock a public meeting will be held at which among other speakers will be U. S. Senator Walter E. Edge of New Jersey. In the evening there will be held a monster reception at Fitzgerald's Auditorium, after which another special train will carry the delegates back to Philadelphia, the train leaving Atlantic City at 11:30 P. M. The round trip fare will be $2.25. Tickets will be on sale at conference headquarters.

At previous conferences, despite every possible method adopted to have delegates and visitors secure railroad certificates when purchasing railroad tickets to the place of meeting, we have been unable to secure convention railroad rates through the failure of so many delegates and members to secure these certificates. *To secure the reduced rates, by which the fare from the convention city to the home of the delegate is one-half the regular rate, we must have at least 250 persons travelling by railroad who secure certificates when purchasing railroad tickets.* May we urge with all the emphasis at our command upon those who are coming to Philadelphia—DO NOT FORGET TO ASK FOR AND SECURE A CERTIFICATE WHEN YOU BUY YOUR RAILROAD TICKET TO PHILADELPHIA! That every person may



Spaces below (except name of purchaser) to be filled in by agent selling GOING ticket

SPECIAL NOTICE

THIS CERTIFICATE IS INVALID—

(1) If less than the required number of certificates showing full fare paid on going trip are presented to the Special Agent.
(2) If going ticket is purchased on any other date than authorized for the issue of certificates for the meeting.
(3) If issued at a station from which the reduction is not authorized.
(4) If issued in connection with a clergy, charity or excursion ticket, or any other form of transportation sold at less than the regular adult one-way fare, except as provided in tariff authority.
(5) Unless presented to Special Agent of the carrier [illegible] on the authorized date therefor.
(6) Unless presented to ticket agent at place of destination for return ticket purchased not later than the final date shown on reverse hereof.

RETURN TICKET issued at reduced fare on this certificate will not be good for passage on any limited train on which such reduced fare transportation is not honored.

THIS CERTIFICATE IS NOT TRANSFERABLE and will not be honored for return ticket if presented by any other person than the purchaser of the going ticket whose signature is written hereon; neither is the reduced fare return ticket secured on this certificate transferable.

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Signature of Purchaser BEGIN WITH INK

THIS CERTIFICATE SHOULD BE PRESENTED TO THE ENDORSING OFFICER AT THE PLACE OF MEETING IMMEDIATELY UPON ARRIVAL.

know what to ask for we reproduce herewith a certificate such as will be given by the ticket agent.

There will be a very large attendance at Philadelphia. The branch through its housing committee has secured a large number of splendid homes as stopping places. The number, however, is limited and it is urged that those who plan to attend notify the Philadelphia Branch through its president, Isadore Martin, 6 North 42nd Street, Philadelphia, as soon as possible. Naturally the more desirable places will be assigned first. If you wait to notify the Branch, you will doubtless get a place to stop but there is a possibility that the place given may not be as desirable, comfortable or convenient as those given to the more provident and thoughtful ones.

The N. A. A. C. P. has been and probably always will be an organization for protest and fight against wrongs. On the other hand, its mission is also to call to the attention of the world the achievements of the Negro in that such progress proves the justness of the Association's contention for full citizenship rights to the Negro. A new event at the Philadelphia Conference will be an exhibit of Negro music arranged by Mrs. Maud Cuney Hare of Boston. Charles F. D. Belden, Director of the Boston Public Library, where this exhibit has been shown writes of it:

"I have much pleasure in writing you at the suggestion of Mrs. Maud Cuney Hare of Jamaica Plain in regard to the part she had in the preparation and display of the exhibit in Negro art, literature and labor, held in the Exhibition Room of the Boston Public Library during October, 1922. It was a collection that told the history of the race and the story of its effort and achievement from the 17th to the 20th century. Mrs. Hare was largely responsible for the music division of the exhibit which attracted much attention and interest. The accomplishments of the musicians were strikingly shown by compositions, photographs, books, magazines and other documents that described and evaluated the work of musical composers and performers. The placing of the exhibit was successful, in that the development of Negro musical achievement from the native folk song to the sophisticated score was clearly indicated. Attention was called to the deserving musicians of older days whose work has been forgotten, as well as to the present well-known artists. It was a most worth-while exhibit and much credit must be given to Mrs. Hare for its success. I very much hope that it will be possible for the exhibit to be given important space in Philadelphia this coming summer."

In addition to this exhibit which will attract much attention, there will be held one evening session on the accomplishments of the Negro in music and literature. At this meeting Mr. Harry T. Burleigh will speak as will one of the great literary critics of the country, and prominent Negro singers and artists will perform.

All these features added to the concrete business sessions and the definite plans which are to be formulated for the furtherance of the work of the N. A. A. C. P. will bring to Philadelphia throngs from all parts of the United States. Subjects of vital importance to the race will be handled by experts. Since it is the year of presidential elections, considerable importance will be attached to the deliberations and the action taken will be closely noted. The National Office extends a most cordial invitation to all who are interested to meet with us at Philadelphia and help us make of this conference the best and biggest event of its kind ever held.

THE 24TH INFANTRY CASES

RESULTS are beginning to appear from the campaign undertaken by the N. A. A. C. P. and coöperating bodies towards pardon or parole for the fifty-four former members of the 24th Infantry imprisoned at Leavenworth, for alleged participation in the rioting in 1917 at Houston. Following the presentation of the petition bearing 124,454 signatures to President Coolidge, the War Department was requested by the President to institute an immediate inquiry into the cases. This was done by a specially appointed board of inquiry composed of Majors Ross and Stansfield who went to Leavenworth and interviewed each prisoner separately. On returning to Washington this board went into the records of each case and made recommendation thereon to the War Department.

The first case on which a definite report was made was that of Ben McDaniel who was serving a life term. McDaniel suffered from stomach trouble and feared he had cancer of the stomach. On his writing the National Office, Warden Biddle at the request of the N. A. A. C. P. had McDaniel examined thoroughly by the prison physician who reported that he could find no trace of cancer but that McDaniel was "anemic and despondent and further confinement may develop a true psychosis." The National Office forwarded this report to Secretary of War Weeks with a request that steps be taken immediately towards freeing McDaniel. On April 5th Mr. Weeks wrote that McDaniel's sentence had been commuted from life imprisonment to a term of nineteen years and three months. Further action by the N. A. A. C. P. resulted in his case being taken up by the Department of Justice with the result that McDaniel was paroled on May 9th, having completed one-third of his sentence.

The next step was reported in the New York *Times* of April 19th when it was declared that the terms of seventeen of the thirty-eight life termers had been commuted, most of them to thirty years. On April 21st the New York *Sun* reported in a dispatch from Washington that "twenty-five of the forty persons recommended for clemency were Negroes serving life terms for the fatal riots in Houston, Texas, in 1917. Their sentences were cut to thirty years."

On noting the dispatch in the *Times* the N. A. A. C. P. wired Secretary Weeks requesting detailed information in these cases and declaring that such equivocal action by the War Department ,if true as reported, "indicates a result bitterly disappointing to colored people of the country." Mr. White left immediately for Washington where he held conferences with various officials of the War Department, members of Congress, and with the examining board. He was unable to secure a detailed statement as the cases have not been completed. A statement was made to him, following a conference of department heads, that "the number reported in the press was not exactly correct but was approximately so" and further that "the N. A. A. C. P. will be given a detailed statement in each case when all of them are finished."

It is felt strongly that if the action thus far taken is indicative of what is to be done in these cases, the work of the N. A. A. C. P. and the organizations that have cooperated so generously with it has just begun. Considerable emphasis was laid by certain officials of the War Department in talking with Mr. White that those working for pardon "must realize that more trouble has been stirred up by those opposed to clemency than by those seeking pardon." In turn, it was asked if the War Department was considering these cases not on their merit but instead was yielding further to the vengeance which has been heaped upon these men by hostile and prejudiced Southern sentiment. The N. A. A. C. P. has announced its determination to continue this campaign until results are secured which will be satisfactory to it and all others who are working in behalf of the men. Definite action will be taken at the Fifteenth Annual Conference at Philadelphia in June towards continuance of the fight if the results which will be known by that time are not entirely satisfactory.

"RUNNIN' WILD" BENEFIT

ON the evening of April 4th the New Star Casino in New York City was crowded to the doors with those who had come to witness the Pageant of Progress presented by the stars and cast of the "Runnin' Wild" company, the musical show which had then completed a nine-months run on Broadway. It was a beautiful event,

the most successful affair held in New York during the year. There was dancing until eleven thirty to music furnished by Ford Dabney's "Ziegfeld Frolic Orchestra." Then came the pageant as members of the company dressed to represent famous Negro characters, Phillis Wheatley, Crispus Attucks, Colonel Charles Young, Negro soldiers in the World War, the latter actually represented by members of the 369th U. S. Infantry, the famous 15th New York. After the pageant there was drilling by the troops and then came numbers by the members of the "Runnin' Wild" Company. Afterwards, the dancing was resumed with Rick's 'Runnin' Wild" orchestra and the "Ziegfeld Frolic" orchestra alternating. The whole affair was agreed to have been the most delightful and successful ever given.

But not only was the event a success artistically—the financial returns to the N. A. A. C. P. were $1562.35. The total received from the sale of boxes, loges, and reserved seats, from the sale of candy made by Mrs. Harriett Green, and from General Admissions was $2150.35. The expenses were $588.

To those who so generously aided in making this affair a success, the committee of ladies headed by Mrs. F. E. Miller, the members of the "Runnin' Wild" Company, and Messrs. F. E. Miller and Aubrey Lyles, and the John T. Ricks Orchestra the N. A. A. C. P. extends its sincere thanks.

THE LUTHER COLLINS CASE

IN January, 1922, Luther Collins, a colored man was arrested in Houston, Texas, charged with criminal assault upon a white woman. He was hastily tried, evidence in his favor which would have proved him in another part of the city at the time of the alleged attack was not allowed to be given, he was convicted and sentenced to death. The case was so flagrant a one that the Houston Branch of the N. A. A. C. P. aided by a few fair-minded white people of Houston, began an investigation. Evidence was unearthed which established that Collins was at his home several miles away at the time of the attack, that the woman was of notoriously bad character, that her story was wholly incredible. According to her testimony she was accosted by Collins on one of the most crowded streets of Houston on which ran five street car lines and two "jitney" lines, forced to walk at the point of a revolver 250 yards past hundreds of people with a white man who was with her to a wood yard. She further swore under oath that Collins forced her and her companion into a small room where Collins assaulted her, meanwhile holding a revolver on her companion, obviously, to say the least, a superhuman feat. She declared that the deed done, Collins gave her $3.20 which she took and then she and her companion went away and neither reported the incident until some hours later. Much more evidence was secured but its nature is too filthy to print. Yet this woman was able to accuse Collins, an humble but honest man who had never had any trouble of any kind.

A reversal was secured and a new trial. This resulted in a hung jury, eight men standing for acquittal and four for a lighter sentence than the death penalty. It is felt that Collins is sure of acquittal eventually.

The worth of the Association has been concretely demonstrated.

The above photograph shows how enterprising the District of Columbia Branch has been in advertising its drive. Each street car in Washington bore one or more of the signs. The above picture was taken at the corner of Tenth and F Sts. N. W., one of the busiest corners in the city.

The Horizon

MR. AND MRS. A. E. MALONE

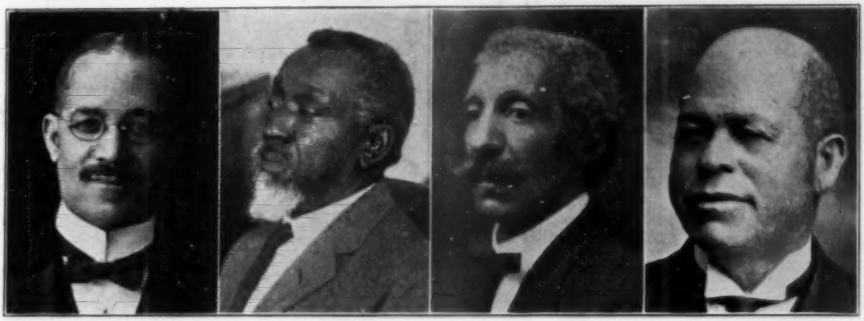
¶ The largest gift ever made by Negroes to any social or philanthropic work was the $25,000 made May 4 by Mr. and Mrs. A. E. Malone in the $3,000,000 Building Campaign of the Y. M. C. A. of St. Louis. In response to the words of appreciation expressed by a special committee of "Y" workers who visited Poro College Mrs. Malone said that she did not regard the money as belonging to herself and husband but as belonging to God. Mr. and Mrs. Malone have been generous contributors to many organizations and welfare movements throughout the country. In 1915 they made what was then the largest contribution ever made by colored people to any organization, namely $5,000 to the Building Fund of the Pine Street Y. M. C. A. Since then they have made such notable contributions as $10,000 to the endowment fund of the Medical Department of Howard University. From time to time substantial contributions have been made to Tuskegee, Wilberforce University, and Y. M. C. A's and churches in different parts of the country. They have also been strong supporters of the work of Bishop W. Sampson Brooks in West Africa and Max Yergan in South Africa. The Colored Orphan's Home of St. Louis was built by popular subscriptions secured (very largely) under the leadership of Mr. and Mrs. Malone.

¶ Mrs. George Haynes of New York has been elected to the national board of the Young Women's Christian Association. She is a member of the colored branch of the New York City association, a member of the council on colored work and the first Negro woman to serve on the national board.

¶ At the Dinner of Welcome tendered to Dr. DuBois on his return from Africa, Mrs. Charlotte Wallace Murray and Garfield Warren Tarrant rendered two Negro spirituals each. Augustus Granville Dill was the accompanist.

¶ In the National Oratorical Contest on the Constitution of the United States, held in Pittsburgh, William Randolph, representing Schenley High School, was picked for first place by unanimous decision. W. H. Thompson, a federal judge, was one of the judges.

¶ At the Fourth International Congress of the Women's International League for Peace and Freedom, held at the Hall of Nations, Washington Hotel, Washington, D. C., Mrs. Mary Church Terrell was one of



The Rev. J. M. Wheeler I. T. Montgomery C. S. Mayhugh E. W. Glass

twenty delegates chosen from the United States section of this League. Jessie Fauset, representing the Pan-African Congress, delivered one of the addresses of welcome and Eugene Corbie of the University of New York spoke on "Coöperation".

¶ The Reverend James Monroe Wheeler was born in Charlotte, North Carolina. He was a student in the Charlotte public schools and Tuskegee entering finally Livingstone College whence he was graduated in 1903. He was appointed to the A. M. E. Zion Conference where he served for several years, changing later to the A. M. E. Conference and again to the West Virginia Conference. In these three connections he served all the way from North Carolina up to Pennsylvania. His last charges were in Pittsburgh and Williamsport. He died recently at Pittsburgh and is survived by a wife and two children.

¶ The Mayor of Mound Bayou, Miss., Isaiah T. Montgomery, is dead. In 1887 Mr. Montgomery and his cousin, Benjamin T. Green, took over 30,000 acres and after purchasing 10,000 acres outright began to look out for purchasers for the remaining land. In 1888 Mr. Montgomery and his family moved to Mound Bayou, as the new settlement was called and built the first dwelling. The difficulties were numerous but gradually they were overcome and about 1000 people, all Negroes, settled there and the town became a unique settlement with the distinction of being the one entirely Negro town in the United States. Mr. Montgomery's greatest interests lay along the line of civic activities. He assisted in founding the National Negro Business League at Boston. He operated a gin and saw mill, was President of the Farmers Coöperative Mercantile Company, the largest business house in Mound Bayou, and one of the directors of the Mound Bayou State Bank. He was instrumental in erecting a modern school building at a cost of $115,000 and helped to establish the Mound Bayou National Farm Loan Association of which he was Secretary-Treasurer at the time of his death.

¶ One of the wealthiest colored men in the South is Edward W. Glass, a native of Christian County, Kentucky. He began his public career as a school teacher and at one time was superintendent of the Hopkinsville Colored Schools. He spent some time in politics and in 1889 was appointed to a position in the International Revenue Service where he remained for four years. In 1893 he established the business of Funeral Director and Embalmer which he still conducts. He has also been interested in real estate and holds some valuable property. In 1896 he was elected to the city council of Hopkinsville and held this position for fifteen years. He is a Mason, an Odd Fellow and a member of the United Brothers of Friendship. The Governor of Kentucky has honored him several times with commissions for important service for his people and his state.

¶ Charles S. Mayhugh, a descendant of Chief Nugirius of the Lenni Lenape Tribe of Delaware Indians, has been appointed postmaster at South Mountain, Franklin County, Pennsylvania. Mr. Mayhugh, a native Pennsylvanian, was employed for many years as disinfector for the Department of Health at the Mount Alto Sanatorium.

¶ Turner Layton, son of the late John Layton musical director of the colored school system of Washington, has sailed for Eu-

Wide World

A MOVING PICTURE COMPANY RECONSTRUCTS LIVINGSTONE'S FIRST VIEW OF THE ZAMBESI

rope with his family. He will be engaged in the study of music.

¶ James Weldon Johnson has been elected a Trustee of Atlanta University to fill the vacancy of Rev. Edward F. Sanderson who has recently resigned.

¶ A unique musical and literary program was given at Mount Olivet Baptist Church in New York in May. The program was especially unusual in that nine members of the clerical staffs of the National Association for the Advancement of Colored People and THE CRISIS assisted, accompanied by artists prominent in the musical world. Mrs. Richetta Randolph Wallace was in charge.

¶ Governor McRae of Arkansas spoke to an audience of more than one thousand Negroes at the Taborian Temple in Little Rock on "A Better Understanding Among All the Races". His address was given under the auspices of the American Civic League, a state-wide organization of Negroes with headquarters in Little Rock.

¶ In Fort Worth, Texas, the Sagamore Hill School District has voted five thousand dollars in bonds for the building of a Negro School.

¶ Mr. William Curtis Craver, general secretary of the Young Men's Christian Associations among Colored schools and colleges of America, was for five years the travelling secretary for the schools of the Southwest. He organized three years ago the first standard student Y. M. C. A. conference in that section. Co-operating with the late William A. Hunton and others he was one of the lay founders of the King's Mountain Student Conference. At the outbreak of the World War he volunteered enlistment in the 17th Regiment for Officers Training at Fort Des Moines, Iowa. The National War Work Council placed him in charge of the Student Army Training Corps of the Southwest. Mr. Craver holds the degrees of A.B. and LL.B. from Shaw and A.M. from the University of Chicago.

¶ Allen Ashby of Des Moines, Iowa, has represented the East High School on its extempore speaking team for the year 1923-1924. This team met the other three high schools of the city in a contest of subjects selected by the city librarians. The students drew the topics 45 minutes before appearing on the stage. No notes of any kind were

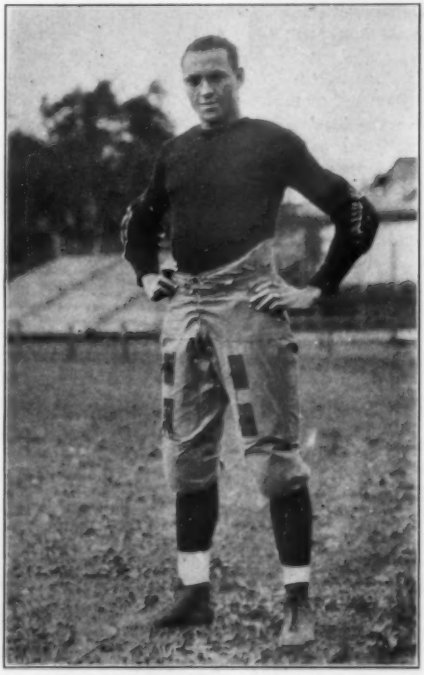
W. C. Craver Allen Ashby Kenneth Wibecan James McGregor

allowed either in preparation or before the audience. Each student spoke for 5 minutes. For representing his particular school each contestant, young Allen among them, was awarded a gold medal by the Student Council.

¶ Kenneth Wibecan is called in New York athletic circles, "the colored flash" because he excels on both the gridiron and the track. Young Wibecan who is a student at the City College of New York has won more than twenty medals for track activities besides individual cup trophies. He is considered one of the best sprinters in New York, his specialties being the 100 and 220-yard dashes. He is also a musician and plays the violin in the Van Dyke Juniors' Orchestra, an amateur organization. He is the son of Mr. and Mrs. George E. Wibecan, prominent citizens of Brooklyn.

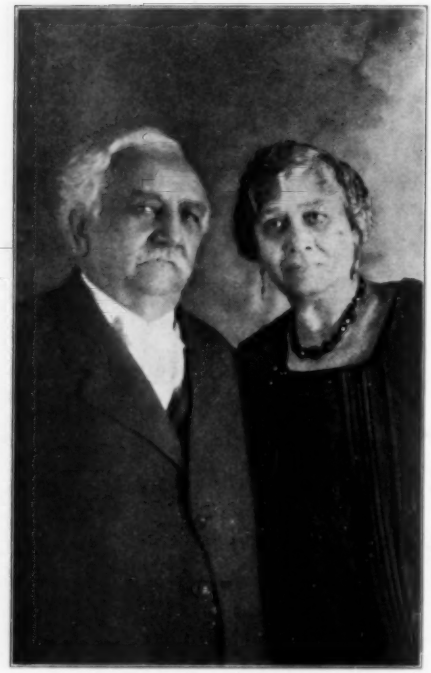
¶ A young man of great promise is James McGregor, a student in the College of Liberal Arts, University of Southern California. Mr. McGregor during his college career has been the recipient of oratorical prizes, his greatest honor being the winning of the Bowan Cup. He has also been the recipient of a $110 prize scholarship and was elected with eight other students to form a "Flying Squadron" which assisted the university in conducting its drive for a ten million dollar endowment fund. He is a member of the Cosmopolitan Club of the University which numbers fifty students, representing fifteen nationalities.

¶ At the thirtieth annual relay carnival conducted at the University of Pennsylvania, Charles West of Washington, Pennsylvania, won the national pentathlon championship for the second consecutive year. West participated in five events. He represented Washington and Jefferson College.



CHARLES WEST

¶ Ex-Congressman and Mrs. Thomas E. Miller have celebrated their fiftieth wedding anniversary. The former bride was born and educated in Charleston, South Carolina. She is the mother of nine children, seven of whom are living, have reached maturity and are now established in business. The groom was born in Beaufort County, South Carolina. He was graduated from

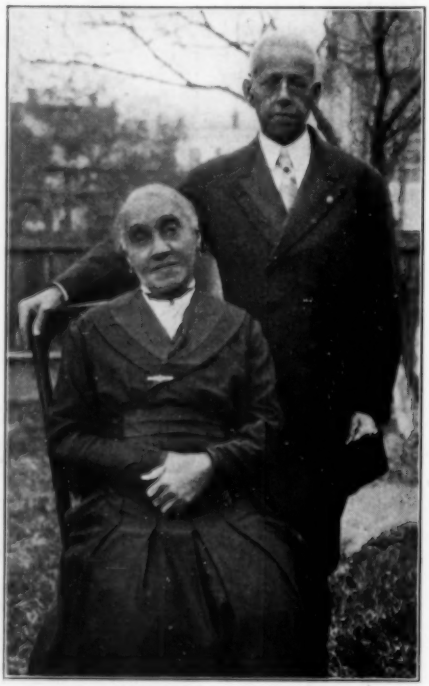


EX-CONGRESSMAN AND MRS. MILLER

Lincoln University, became School Commissioner of his native county, member of the State Legislature for ten years, State Senator for four years and was twice elected to the United States Congress from the 7th District, South Carolina. He was a member of the State Constitutional Convention in 1895, organized and built the State Agricultural College of South Carolina at Orangeburg, and was its president for fifteen years. In 1875 he was admitted to the bar but has ceased practicing and is now a retired citizen in Philadelphia.

¶ Another fiftieth wedding anniversary recently celebrated was that of Mr. and Mrs. Lewis H. Latimer of Flushing, New York. Mr. and Mrs. Latimer have lived interesting and useful lives. Mr. Latimer's career has been especially remarkable. He was a native of Massachusetts and learned mechanical drawing in the office of Crosby and Gould, Boston. He worked on drawings connected with the application for Bell Telephone patents made by this firm for Alexander Graham Bell. He was draughtsman and secretary for Hiram S. Maxim the inventor and after filling various other positions came into the employ of the Edison General Electric Company in 1885. There he was finally made a member of the legal department and made drawings for court exhibits, up until 1911 when the department was abolished. Since that time he has been practicing as a mechanical and electrical engineer and solicitor of patents in New York. Mr. Latimer served on the Gun Boat "Massasoit" during the Civil War under Admiral Porter and later was lieutenant of the Fourth Battalion, Massachusetts Volunteer Militia. He is adjutant of George Huntsman Post No. 50 and the only colored member of the Edison Pioneers. He holds membership as a Mason in the Guelph Lodge, London, England. He has invented and patented many electrical appliances and is the author of two monographs on the subject of electricity. He has two daughters, Mrs. Jeannette Latimer Norman, a musician, and Louise R. Latimer, an artist.

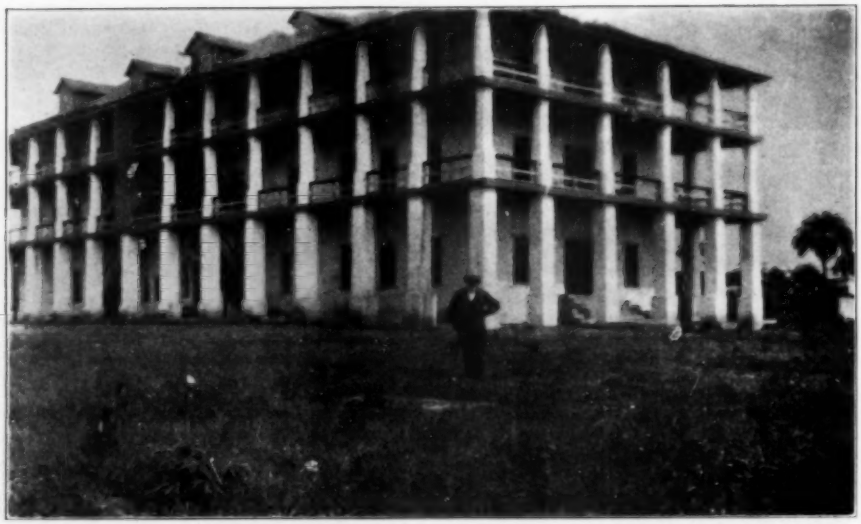
¶ The Roberts Automobile Company was started in Kansas City, Missouri, in 1919. Its promoter, Homer Roberts, started in selling automobiles "from the curb". In 1921 he



MR. AND MRS. LATIMER

THE ROBERTS AUTOMOBILE COMPANY

was able to open a 20 foot store room in which he displayed one new car of different make each week. In 1922 he received a diamond medal offered by a Missouri Valley automobile distributor for the greatest number of retail sales. Subsequently he was



SCHOOL BUILT BY BISHOP BROOKS IN MONROVIA

enabled to put up his present plant which contains 14,000 square feet of floor space. The building was erected entirely by Negro labor at a cost of $65,000. His company represents all makes of automobiles and sells to Negroes exclusively. Seventy per cent of the new automobiles sold to Negroes in this section of the country are sold by the Roberts Company. There are forty-two Negroes employed in this plant.

¶ Mrs. Sylvia Ward Olden, lyric soprano of Washington, D. C., appeared in recital at the Jones Temple, Louisville, Ky., Easter Monday evening under the auspices of Eta Omega Chapter of the Alpha Kappa Alpha Sorority. This chapter will place a recent honor graduate of the Louisville High School in College next fall and the recital, which was a success, was for the Scholarship Fund.

¶ The forty-seventh annual session of the Kentucky Negro Educational Association has been held in Louisville, Kentucky, with 1150 teachers enrolled. The central theme for this session was "Americanism an Educational Ideal" and the program provided for group and departmental conferences and demonstrations as well as general sessions of the entire body of teachers and visitors. Educators of both races addressed the sessions and through all of the very excellent addresses there was the plea for higher educational standards for the Negro Schools of Kentucky. Professor E. E. Reed of Bowling Green is President and Mr. A. S. Wilson of Louisville is Secretary of the Association.

¶ Oliver D. Williams, a graduate of Columbia University and a senior at the Fordham Law School, New York, has won a $200 annual scholarship as the result of his standing in a competitive examination on academic subjects conducted by New York State. Mr. Williams, who is a member of the clerical staff of the national office of the National Association for the Advancement for Colored People, is secretary of the Brooklyn branch of the Association and a member of the George P. Davis Post of the American Legion.

¶ Louise M. Fayerweather who has been named by the Republican State Convention of New York as an alternate delegate-at-large to the national convention is the first colored woman to hold such a position. She lives in Brooklyn but she was born in New Orleans whence, after teaching school for some years, she went to Boston as a student of the Emerson School of Oratory and the Boston Conservatory of Music. Her husband is George H. Fayerweather.

¶ The thirteen year old daughter of the late David I. Martin of the Martin-Smith Music School in New York, has won first prize in the district music contest conducted by the Board of Education.

The Looking Glass

LITERATURE

ARTHUR B. Patten in the *Congregationalist*:

I have a rendezvous with Life,
In golden days at hand,
By Truth's high call, and Love's allure,
And Duty's brave demand:
I have a rendezvous with Life,
That God himself has planned.

But I've a rendezvous with Life,
Wherever kindred hearts exist,
When winter comes, or spring revives,
And earth awaits the spirit's tryst:
I must to my pledged word be true
Ere Death disturbs that rendezvous.

* * *

Treatment of the Negro in current periodicals:

Pan African Congress—W. E. B. DuBois—*New Republic*—January 2, '24.

Negro Migration and the Cotton Crop—H. Snyder—*North American Review*—January, '24.

France's Treatment of Her Negroes—R. Aron—*Illustrated Current History Magazine*—February, '24.

Negro Migration from Georgia—*Monthly Labor Review*—January, '24.

Mulatto Crux of the Negro Problem—W. H. Gregg—*Current History Magazine*—March, '24.

AFRICAN ART

PAUL Guillaume writes in *Les Arts à Paris:*

The modern movement in art gets its inspiration undoubtedly from African art, and it could not be otherwise. Thanks to that fact France wields the artistic sceptre because since Impressionism no primordial manifestations could be shown that is not African in its essence. The work of the young painters such as Picasso, Modigliani, Soutine, for example, is to a certain extent, the work of the African emotion in a new setting. In the same way the sculpture of Archipenko, Lipschitz and of Epstein is impregnated with Africanism. The music of Berard, Satie, Poulenc, Auric, Honegger,—in short all that which is interesting since Debussy, is African. One can say as much also of the poetry since Raimbaud up to Blaise Cendrars and Reverdy, including Apollinaire. Gobineau has aptly written that "The source from which the arts have sprung is concealed in the blood of the blacks"; it is necessary to know the source. But the influence of Negro art on the imagination of the artist is far from having given its full content. We are in the presence of an art eminently suggestive and revealing; an art which touches miraculously to the extreme limits of perfection, an art which one can qualify *Sybarritique* so exquisite is its refinement, but it is a divine art which never weakens, never disappoints. What a delight for the knowing eye of today; that personal quality is not found in the arts of the high epochs of Greece, of China, or even Egypt where the perfect work seems the end of a dream which will never reawaken.

* * *

According to Guillaume not only were the world's first artists black, but also the world's first captains of industry and invention. His interesting and unique thesis proceeds:

African art, the most modern of the arts, by this spirit is also the most ancient. In the dim, distant epochs, the men who were the first active in the world after the silence of the centuries were the black men. Adam was black, Eve was black—these men were the first creators, the first warriors, the first poets; they invented art as they invented fire; it is later, probably, that we hear in the East of other men, the white barbarians whom they conquered. The conquest was not made without a large infusion of black blood in the white element. The consequence was that the whites thus regenerated, conquered the blacks who fled into their forest from which they were never delodged. They left, however, the ethnic traces of their presence in the north and in the east of Africa. These are the Semites and Chamites,—mysteriously submitting to the fatality of a somnambulistic tradition, lethargic continuators of the spirit of a formidable civilization, having injected the artistic virus into the barbarian world, they took refuge in their secret religious and social practices and continued to materialize in wood their religious emotions. Grandiose and disconcerting, that took place several millenaires before our era. From the heart of Africa, hypothetical site of the fabled Atlantide, those people, those empires, emigrated in consequence of frightful calamities or cataclysms. Instinctively they turned toward the sea—their pact with the forest was broken. They then fixed the homesteads which we consider in our present ethnical classifications. The central stock divided into three branches, one went toward the northwest, the other to the southwest, the third remained on the equator but did not reach to the coast of Guinea. In the northwest they are therefore the populations of the Nigers, the Bobos, the Baoules, the Agui, the Gouros, the Dan, and so many others which it is not possible to enumerate here. Below the equator and in the southwest they are especially the M'Fangs, the most beautiful of the Pahouins—at whose

elegance the Europeans marvel so much that they attribute it wrongly to Egyptian origin without dreaming that the contrary could be the truth. A disconcerted traveler writes: "The M'Fangs are the least Negro of all the Negroes". On the equator, but quite a great distance from the coast, are the pastoral races of the Bushongos with their sub-tribes of names so poetic, the Bambalus, the Gwembis, the Bakele, the Yungu, the Bangongo, (in the dialect of the country the last name mentioned signifies "People of the Bells").

* * *

Lastly Negro Art is an inspiration:

Negro art has a spiritual mission; it has the great honor to develop the taste, to stir the depths of the soul, to refine the spirit, to enrich the imagination of this very Twentieth Century, which will be ashamed, perhaps, because it seemed that it had nothing more to learn, so numerous had been the discoveries in the domain of beauty.

WHEN IS A CONTEST NOT A CONTEST?

IN Flushing, Long Island, a beauty contest has been under way. But suddenly the powers that be, called it off. Why? The Binghamton N. Y. *Sun* explains merrily:

The Green Twigs of Flushing, L. I.—perhaps more appropriately the Snippy Snobs—have called off their popularity contest. Likewise a Fiesta del Toro, which literally translated means bull fest, that was to have been held at the State Armory of their town on April 25. It is stated that in the veins of members of the Green Twig Society "flows some of the oldest, finest and bluest blood in all Flushing." This notwithstanding, the Twigs aren't so much for beauty, ostensibly. It happened on this wise:

The famed beauty and popularity contest, which attracted widespread attention in the newspapers—possibly due to press agent activities now seen to have been woefully misdirected—ends with Miss Violet Meyer, 17 years old, daughter of a newsdealer, far in the lead. To add to the discomfiture of the Terrorized Twigs, one Dorthy Derrick, a Negro student, runs Miss Meyer a close second. Horror of horrors! The beauty contest was not intended for anything like that. Society beauties were to be chosen, of course, and naturally they feel hurt and hence cancel the bull fest and smash the works.

Had the daughters of Flushing blueblood been good sports, which they aren't, they would have gone ahead with the show and paid homage to beauty where homage is due. The Green Twigs withdraw from the spotlight, not necessarily to blush unseen, but at all events wiser if sadder in a new knowledge of the great American idea of beauty, as freely expressed in a voting contest. Not every "beauty" who wins in a beauty contest may be beautiful; at any rate, she is the popular favorite, which after all matches well with a "bull" fest in the more plebeian sense of the word.

COLORED NURSES

THE large toll which the Negro is still paying to death makes the question of equipping colored nurses one of great significance. Franklin O. Nichols writes in *The Public Health Nurse*:

There is a shortage of properly equipped colored women available for nursing. Until comparatively recent years opportunities have not existed for her employment in this field, especially in the southern section of the country where she is most needed. She has not been educated to recognize the opportunity for service and the dignity of the nursing profession, so that the educational instead of the nursing field is absorbing the attention of those colored girls with the adequate academic training.

Some health leaders have also emphasized the lack of nurse training institutions, but investigation reveals that at present there exist sufficient schools. These are increasing as Negroes are attempting to hospitalize their own people. Also several cities are recognizing the wisdom of using a municipal hospital as a nurse training school. At present these cities are St. Louis, New York, and Chicago. The problem does not seem to be so much one of opportunity for training as it does quality of training and that of securing applications for admission.

There is, however, insufficient opportunity for public health training in the southern states. As a consequence the colored nurse who is desirous of securing standing in her work drifts to northern institutions, and once in the North she will usually not accept employment in the South.

The situation at present is most serious in the southern states. Here is found the least interest on the part of colored girls, inadequate facilities for standardized graduate work, and many problems in relation to the quality of nurse training. Yet, in this section there exist the greatest opportunities for service and an increasing appreciation of her value by southern public health officers.

* * *

Special pains should be taken to educate the colored nurse in the South:

There is need for an educational effort to be conducted among the colored schools, especially the denominational institutions, to bring to the large number of colored girls there a concept of the opportunities for service in nursing. For some time to come, the race appeal will always be strong within the younger element of colored people. Such an educational effort should include suggestions as to opportunities, remunera-

tion, and standing of the nurse in the community. It is important that the academic qualifications be emphasized, as this will impress the colored girl with the dignity of nursing. There is little reason to doubt that an increase of candidates, properly qualified as to education and temperament, could be secured in this manner.

The training of colored girls in nursing, especially public health nursing, should include consideration of the psychology of her race. She must be taught to supplant their superstitions as to methods of cure, to reconstruct their attitudes toward their bodies, attitudes which are largely the product of the interpretation of their religion. She should be able to lead them to translate their religion into living values. She must learn how to consider interracial attitudes and differences as an element in her nursing problem. She will have to understand that in many cases these differences are merely the expression of some of the pathological conditions which she is assisting to ameliorate. Her greatest asset next to proper equipment and sincerity will be her diplomacy and tact, and ability to understand the importance and nobility of her field.

JAZZ INTERPRETED

THE Philadelphia *Evening Ledger* explains the popularity of jazz:

Now jazz, about which every one is beginning to talk with newly augmented respect, is not an art. It is not a science. It is something of a revelation in human psychology, something of a service in humanitarianism. Incidentally it is a challenge to some of the more acute forms of musical culture. The crowd has always known and loved many songs. But no one would play them for it. Modern orchestras had found larger work to do. Yet a song of Shubert's, say, or of Mendelssohn's, is none the less beautiful because a devoted amateur can pick it out with one finger on the piano. No one would say that it isn't art because in a pinch it can be whistled. Indeed, a song may be one of the ultimate and perfect forms of music, and though it may not range beyond the limits of an octave, it may tell more eloquently than words of a time or a place or the spiritual experiences of a people.

The originators of jazz owe their triumph to the perception of this simple fact. They discovered no new principle in music. But they did a significant and kindly thing. They happened along when most of the ambitious musicians were writing in a language foreign to the multitudes. They took the simple airs that the crowd is accustomed to fondly remember and cherish secretly in its heart, and these they put in gorgeous orchestral settings. They rolled them off in new and thudding rhythms and made them wistful or gay, humorous or sharply poignant and so magnified and made articulate the random humors of the people themselves, who continue to believe that music is a language not of the mind but of the emotions. At the bottom of almost every important jazz composition you will find the fragments of a beautiful or familiar tune rearranged in new patterns but still clearly recognizable.

It is through what it borrows that jazz survives. It is built up from those songs that have in them the inexplicable quality of inspiration. It deserves credit for having recognized the extraordinary eloquence of some of the airs originated by our own Southern Negroes and the beauty of many folk songs of Russian origin. Even the old hymn tunes that float about in the mind of the crowd like voices of memory appear now and then under the rocking tempo of jazz. Thus some of the writers who are behind this new school of musical expression have stumbled back to the very sources of great music, which lie, of course, in basic human experience close to the earth.

Now and then a jazzist does a bit of original work on his own account. The first "Blues," written in Memphis, Tenn., by a Negro, and named after that city, was the forerunner of many imitations. It still stands alone as a distinctive work.

SOMETHING NEW OUT OF MISSISSIPPI

KATE HUBBARD tells an amazing tale in the *Survey*.

Some months ago the Blind Association of Mississippi decided that something should be done to help the blind Negro children of the state, and a committee was appointed to consider plans and to put its conclusions into effect.

Bura Hilbun, state supervisor of colored schools, always actively interested in helping the colored people of his state, took two members of the committee with him and went down to the Piney Woods School for Negroes in Simpson County. This school is one of the best of its type in the country and has a progressive, up-to-date principal. In consultation with the school authorities, Mr. Hilbun and the committee members decided to begin with one class of ten blind children, and arrangements were made to begin the work as soon as the students could be brought together.

Then they began looking about for the ten students.

* * *

To his surprise Mr. Hilbun obtained only three names. So he went to Dr. W. S. Leathers, executive secretary of the state board of health:

"Now look here, Doctor!!" he said. "Where are the blind Negro children of this state?"

"Why, I can't just say," replied Dr. Leathers. "Come to think of it, I don't believe

I ever saw one in my life. Why do you ask?"

Mr. Hilbun explained the situation and, growing more and more interested, Dr. Leathers decided to carry the investigation a bit further. He sent a letter of inquiry to 1,700 physicians, including the county health officer of every county within the state. He explained in this letter why he wished to locate these blind Negro children, and stated clearly that in case no answer were received he would take that to mean that the physician addressed knew of no blind Negro child, since he felt sure that any doctor who knew of such a child would be glad to report his or her name.

More than two hundred physicians answered by letter from all parts of the state, and of these one hundred and seventy wrote only to express their interest in the investigation and their astonishment at the fact that they did not know a blind Negro child. Their answers ran like the following which were taken at random from the lot:

"There are none in my county. I am amazed to find this true."

"I never thought of this before, but I am certain that there is not one in my territory."

"I cannot recall ever having seen a blind Negro child. This is deeply interesting."

"I have an extensive Negro practice and a wider acquaintance, but I have never seen a blind Negro child."

"I have had a wide practice among Negroes for twenty years, but I have never seen a blind Negro child." This answer came from a delta town where the Negroes far out-number the white people.

When these letters first began to come, it appeared that they were not going to have a single blind Negro child reported besides the three they had already located, but after a time they got a few like the following:

"I know of one Negro boy who lost his eyesight as the result of a blow on the head."

"One Negro child in my county is blind from the effects of a powder explosion."

"One Negro girl in my territory is blind as the result of a gun-shot wound."

One doctor reported two Negro girls from the same family who were blind from congenital cataract. These girls have already obtained surgical treatment through the assistance of the State Supervisor of Civilian Rehabilitation and are no longer blind.

Another doctor reported a Negro boy who could not see in day-time but was able to see fairly well at night.

* * *

Whatever the reason only thirty cases of blindness were reported by the whole state. And here is the astounding thing:

Mr. Hilbun estimates from the data at hand that not more than half the thirty cases reported could be the result of childbed infection.

Whatever the detailed result, the big truth already is definitely established. There are practically no Negro children in Mississippi who are blind as the result of a preventable infection at birth. In other words, in all the 418,481 educable Negro children between five and twenty-one years of age, plus all those uncounted ones who are less than five years of age, in Mississippi less than twenty have been found who could possibly have been made blind by infection at birth. Not one of the blind Negroes of all ages in Mississippi known to Dr. M. L. Batson, superintendent of the state institution for the blind, can attribute this affliction to infection at birth, while of the white children in the school—the only white group for which statistics are available—nearly 17 per cent were blinded by ophthalmia neonatorum.

YOU NEVER CAN TELL

THE St. Joseph, Mo., *Press* comments: Viscount Bryce, speculating with regard to the future of the American Negro in the revised edition of his "American Commonwealth," published in 1911, considered the possibility that the Negro might "more and more draw southwards into the lower and hotter regions along the coasts of the Atlantic and the Gulf of Mexico," and might thus become "a relatively smaller, and probably much smaller, element than at present in the whole population north of latitude 33, and a relatively larger one south of latitude 33 and east of longitude 99 w."

But that is not what is happening. Bryce did not consider or suggest the possibility that the Negro might migrate northward in increasing numbers, or that there might be the dispersion rather than the concentration of that race. Yet this is precisely what has been taking place since his book appeared.

The region he defines includes the entire states of Florida and Louisiana, the southern parts of Georgia, Alabama and Mississippi, and the southeastern part of Texas; and the percentage which the Negroes living in that region form of the total Negro population of the country is at present decreasing, having been 35.6 in 1910 and 32.9 in 1920. Within that region the percentage of Negroes to the total population has decreased from 41.1 in 1910 to 35.9 in 1920. In almost every Southern city the Negro population is decreasing.

ATTENTION! YOUNG WRITERS

THE August CRISIS will be again devoted this year exclusively to the products and achievements of the younger group of Negro writers. We want good verses, plays, articles, stories by these authors and we will welcome accounts of the noteworthy accomplishments of young colored men and women. Manuscripts pertaining to these matters should arrive no later than *June 28th* and should be plainly marked *"Young People's Issue". (This does not include the work of children. The October Issue will be devoted to that.)*

LA QUESTION DES NOIRS

Aux Etats-Unis

FRANK L. SCHOELL

Selections Translated by Jessie Fauset

PROFESSOR SCHOELL'S discussion of "The Black Man in the United States", published by Payot, Paris, is too valuable to be set aside with a mere mention. Aside from the singularly intelligent and just treatment of his subject, Professor Schoell throws a significant light on the increasing realization on the part of Europe and particularly on the part of France that the American Negro is looming large in ordering the affairs of the black world. We translate:

What shall we say of the sudden expansion of racial solidarity which more and more is centering the attention of the United States Negro upon his black brother in the old as well as in the new world.

[Here Mr. Schoell speaks of the interest of the Negro in India and in Haiti. He continues:] Finally, thanks to the resounding articles of the Negro, James Weldon Johnson, written for the *Nation* in 1920, a committee of investigation was formed of senators headed by Medill McCormick. It was then brought to light that some 2,500 black Haitians had been killed during the occupation, half of this number between the first of October, 1919, and the first of October, 1920; that about a hundred had probably been beaten to death by policemen in an attempt to avoid forced labor on public highways; that a good number had been executed without any process of law and that airplanes had been used to break up perfectly harmless assemblages of Haitians.

Whether these accusations are entirely true or exaggerated is of no importance here, but what does hold our attention is the fact that the Negroes of the United States believed them to be true and that against his will the American Minister of War brought about a point of contact between the Negroes of the Antilles and the Negroes of the United States. The N.A.A.C.P. sent its investigator [James Weldon Johnson] to Haiti and there he was received as a saviour.

But the importance and the certainly unforeseen consequences of opening the Haitian question pale before the importance of a remarkable event which stamps the last three or four years; the forging of genuine links between the Negroes of America and the Negroes of Africa.

Up to the Great War there had been practically only spiritual communication between the black American and black African. The Liberian movement had never been until very recently a truly Negro movement but rather a white movement for the repatriation of Negroes. It seems that there existed among the leaders of the race only the slightest, if indeed any, curiosity with regard to things African. "The Future of the American Negro" by Booker T. Washington (1899) is a book which strikes one by its very lack of world outlook, by its very provincialism, to speak with entire frankness. There Africa is spoken of one single time in chapter seven and then this is only to prove by a dry enumeration of the different portions of Africa as they have been parcelled out by the European nations that there is no longer any place on that continent for a hypothetical black state to be constituted by the Negroes of America. . . . . .

Four years later W. E. Burghardt DuBois published his "Souls of Black Folk", a beautiful, eloquent book which is already the manifesto of the race in which the author in the very first line gave greater scope to the argument by declaring prophetically "The problem of the twentieth century is the problem of the color line"; and throughout the entire book one feels the blowing of an immense wind; one anticipates the case, not only of the Negro of Georgia and of the Carolinas but the case of all the Negroes in the world. In the two later books of DuBois "The Negro" and "Darkwater" the destiny of the American Negro is definitely treated in its relationship to the destiny of the entire African race. DuBois has had the masterly conception of the inclusion of his own small black American world in the *ensemble* of the great, the titanic black world of Africa

which touches the shores of Asia on the one side just as it reaches forward toward the new world on the other.

He who reads Dr. DuBois' magazine, THE CRISIS, will gain still further proof of this when he realizes the considerable attention paid to Africa within the last few years; so much so that the trained Negro in the United States undoubtedly is better acquainted with the geography, the history of Africa and the art of Africa than the majority of trained white men.

But the best proof that this interest is serious and general among Negroes is the fact that there has already arisen a man to exploit this interest to his own profit; the British Negro Marcus Garvey, President of the Universal Negro Improvement Association and organizer of the Black Star Line, a somewhat mysterious line of navigation which is said to be exclusively black and whose purpose is to assure a "regular" service between United States and Africa.

It is not our intention to engage in the controversy which sprang up between Garvey and DuBois, but it is very evident that Garvey is the type of the vain and bragging black who foresees the direction in which the wind is blowing and who finds the opportunity a good one in which to play an important *rôle* in the staging of Afro-American *rapprochement*. Whether he deserves to be taken seriously or not can easily be guessed by any one reading his egotistic and redundant introduction to his discourse at his recent congress.

The only thing which interests us in the adventure of Marcus Garvey is that it found the soil already broken and the imagination of colored Americans already turned toward the ancient enigma of the continent of Africa.

But this Pan-African Movement, strange and curious as it might seem, did not manifest itself only in swindlings or swaggerings à la Garvey: it has already burst into realities for the recent institution of Pan-African Congresses held at frequent intervals and assembling in the same hall, in the same atmosphere and in the same communion Negro delegates from the entire world—this is a reality of the greatest importance. In 1900 during the world exposition in Paris, a first Negro conference was held at Westminister Hall in London. This published an appeal to the world which was quickly forgotten.

A second conference was held at Tuskegee in 1912 at which only a small number of Africans could possibly have been present, for, Europe being the terminus of nearly all navigation lines which serve Africa, it was necessary for the foreign delegates first to get to Liverpool, then at great expense to reach New York and finally Tuskegee.

So the first Pan-African Congress really deserving this name was that of February, 1919, called at Paris during the Peace Conference. It is not at all surprising that it passed almost unnoticed at such a moment.

All sorts of war measures which were still in force and passport difficulties kept a large number of delegates from Africa, America and the West Indies from taking part in the proceedings of that congress. But none the less there did come together some 57 delegates from 15 different countries to study the problem of relationships between Africa and the League of Nations as well as questions concerning the possession of land, capital, work, education, and hygiene, insofar as these questions were of interest to Negroes.

The second congress called for September, 1921, held its meetings at London in the Central Hall, at Brussels in the Palais Mondial, and at Paris in the Engineers' Hall. This time there were 110 delegates among whom it is true were some official representatives and observers such as the French Deputy Barthélémy and the Belgian General Gillain. American Negroes furnished an imposing contingent—33 delegates. Moreover it was they who had furnished a large part of the funds necessary for organizing the congress.

The most important task of the delegates certainly consisted in getting acquainted, in exchanging their impressions, their problems and their addresses, in getting information about each other and in surmounting the natural obstacle of differences in tongue, mentality and education. Even yet there could be no question of mapping out a common program but at least the effort could be made to form a small group of cultivated blacks large enough to serve as guides to the black race in its efforts toward emancipation.

These results seem to have been obtained as well as three others which are of considerable importance. A—First a definite contact was established with the three or

four native organizations which work in Africa on a smaller scale and with less powerful resources than does the N.A.A.C.P. in America, namely The National Congress of British West Africa, The South African Native Congress, The African Political Organization and the *Union Congolaise*. B—Then, just as in the United States the Negro elite is working toward the progress of the race with the help of a left wing composed of white Americans, so the congress blazed the trail toward a group relationship between itself and such European organizations as have taken upon themselves the task of checking injustices imposed upon colored races, namely the Aborigines Protective Society, the International Society for the Protection of Natives and the Society for the Defense of African Natives represented at the congress by M. Félicien Challaye. C—It was able to place before the League of Nations and especially before the International Bureau of Labor presided over by Albert Thomas, three very definite claims. . . . . .

The American Negroes were convinced that it was the American delegation headed by Dr. DuBois which played the principal *rôle* in the debates which took place. Not only was the delegation the most eloquent (for the black leaders were all of them eloquent) but it was the most daring. Perhaps the hardiest of them all was DuBois to whom seems principally due the beautiful and convincing and frank appeal to the world which was reproduced at that time in a number of both European and American reviews and papers. He it was, also, who made the trip to Geneva to impress upon the League of Nations the perfectly reasonable claims of which we have spoken. There he made an impression, we are told, on Messrs. Thomas, Claparède and Rappart, by the clearness of his vision and his intentions, by the originality of the Negro policy which he sanctioned; by contrast with Diagne who in his opinion seemed rightly or wrongly to have above all the conception of the gradual formation of a group of black masters who should collaborate closely with the white master class in the common exploitation of the resources of Africa. DuBois and his school insisted principally on the solidarity of the interests of black and white laborers and proposed above all, in theory at any rate, to shield the blacks of

SOME DELEGATES TO THE THIRD PAN-AFRICAN CONGRESS IN LISBON

ADVERTISING PAGES REMOVED

Africa from the intense economic exploitation which they are convinced European capitalism is now threatening more than ever.

Another factor helped to give precision in the minds of colored Americans to the *rôle* which they more and more felt called upon to play. They had come to London, to Brussels and to Paris with the idea that the congress organized by them would doubtless, amidst the multitude and complexity of international problems or peculiar national problems, pass again unnoticed or that at least they would have to make a serious attempt at publicity in order to gain some attention.

Now they quickly perceived that they had made a mistake and after having proceeded to a complete scanning of the various articles which the white press, after the second Pan-African Congress, had bestowed upon this great effort of *rapprochement* between all the Negro or Negroid races of the world, they realized, not without astonishment, that they had, without having even sought it, fixed the keen attention of the *Observer* and of the *African World*, the Paris New York *Herald* and the *Manchester Dispatch*, the London *Times* and the Paris *Temps* as well as that of twenty other great European papers with hundreds and thousands of readers. It seemed that this congress of the African races stood out as an event of prime importance, not only among the delegates themselves and those whom they represented, but also among the whites, astonished spectators of this sudden eruption of black solidarity.

On the other hand, as Dr. DuBois and his colleagues are very good psychologists they were prompt to detect through the attention which was paid them a vague indefinable fear of which they were the object. They received the impression of being considered somewhat of a trouble brooder which one would have been glad to dismiss but which, since this could not be done, must be observed closely and passionately. The Negroes thought that they saw the English, French and Belgian politicians and economists, who had elaborated reconstruction programs for their respective countries trusting partly to Africa and her riches to help them to balance their ungrateful budgets, wondering secretly and not without some anxiety: "At the very moment when we are going to proceed to a methodical and scientific valuation of our colonial possessions can it be possible that the Negroes are thinking of disputing them with us or of limiting their benefits?"

They re-read the articles of which they were incessantly the object and they thought again that they found there—notably in the 15 pages which Pierre Daye, the Belgian, devoted at this time to the Pan-African Movement,—this same uneasiness, this same inquietude, imperfectly disguised. The conviction of the DuBois group was definitely anchored. They had engaged on the right path, from this moment on they would have to be reckoned with.

The Pan-African movement which they had espoused as a magnificent idea but a more or less visionary one—behold the whites themselves took it in earnest and believed in it. It would be difficult to imagine encouragement more precious than this which the American delegates to the Pan-African Congress brought back from Europe.*

*Since the publication of Professor Schoell's book the sessions of the third Pan-African Congress have been held November-December 1923, in London, England, and in Lisbon, Portugal. A fourth Pan-African Congress has been scheduled for 1925.—Editor.

FASCINATION

LANGSTON HUGHES

HER teeth are as white as the meat of an apple,
Her lips are like dark ripe plums.
I love her.
Her hair is a midnight mass, a dusky aurora.
I love her.
And because her skin is the brown of an oak leaf in autumn, but a softer color,
I want to kiss her.